

a part of these family shrines just as they were of the tribal *me'ae* (14, p. 59). Melville (23, p. 204) mentions "little temples," where offerings were seen "spread out upon the rude altar or hanging in half-decayed baskets . . . [and, also] images." Garcia (14, p. 59) describes family shrines as follows:

Besides these latter temples [the larger tribal ones, *me'ae*] which are fortunately not numerous, there are found on the roads, in the crossways and near some houses, a great many altars bearing food offerings and surrounded by long bundles of white stakes, about which fluttered bits of cloth of all colors. These altars, ordinarily surrounded by a little wall of dry stones which protects them, or elevated on a pile of stones, are approached only by the priests.

At these shrines were images of the same kind as those at the larger *me'ae*.

OTHER ADJUNCTS TO DWELLINGS

There remains to be mentioned only the pit for breadfruit paste (*ua ma*) 351 —a well-like pit five or more feet deep and three or four in diameter, the walls of which as a rule were merely of earth, though some of the pits were lined with beach boulders. The use of these pits is described in connection with food preservation and cooking.

About the family precincts were the breadfruit and coconut trees belonging to different members of the family and small enclosures in which were planted sugar cane and paper mulberry for making cloth, and in some places enclosures for pigs, although the pigs as a rule ran free. [231 241]

PERSONAL RELATIONSHIPS AND RELATIONSHIP TERMS

In primitive times the native system of relationship in the Marquesas was very different from the European. *Hua'a* (*huaka*) meant specifically blood and foster relatives, though extended in general application to all the members of the tribe, and even of related tribes. The same word meant also troupe or band (8). 601

A man's more or less permanent mate was his *vehine* (woman). If she had been betrothed and married to him with formal rites she was his *vehine tuia*. *Tuia* meant, literally, betrothed, and was applied to those formally affianced in childhood. A man also called all his wife's sisters and all his brothers' wives his *vehine*, and according to native convention he had the right of sexual relationship with them, provided he had the consent of the men with whom they were living as constant mates. In a more general sense every man of marriageable age applied the term *vehine* to all women of marriageable age. *Vehine*, in its broadest translation, meant simply woman. [581 584] [607 837]

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VOYAGE ROUND THE WORLD.

On the birth of a child, the ceremony is observed of 844
cutting off the navel-string; and till it is performed, nobody can
come in or go out of the house in which the child is. All prohi-
bitions are signified here by the word taboo; which is divided
into the king's taboo and the taboo of the priests, and is very
strictly observed by the commonalty: the powerful, however,
sometimes violate it.

Every inhabitant of the island may possess property by suc- 565
cession, or in any other way. There are rich and poor here.
The rich have plantations, houses, and canoes; the poor have
nothing, and pass their days like others of the same station in
the rest of the world. All the houses are built alike, and re- 565
semble summer bowers, as I have before observed in describing 342
the king's habitation. I admired the cleanliness of the interior
of these small houses. The opulent have separate buildings for [356]
their dining-rooms, on particular occasions of feasting, which [264]
the women are not permitted to enter; and so strict is the pro-
hibition, that they dare not even pass near them. The selfish
gluttony of the men, who would deprive the other sex of the
pleasure of eating pork, I believe, is the origin of this custom. [262]

Besides a magazine for provisions, the rich have small gardens, 565
or rather enclosures, round their houses, planted with trees, of 351
the bark of which a sort of cloth is made. The magazines are [287]
merely deep holes dug in the ground, and covered with leaves,
clay, and sand. There are no kitchens to the houses. The food
is prepared in any spot near the habitation, in the open air, in
the same manner as in other islands in these seas, and which
many navigators have described.